



BY REV. SAMUEL WATSON.

[illegible]

will find within his own nature the holiest of temples, the divinest of revelations.—*The Theosophist, Bombay, India.*



Address: [Redacted]







### Song of the Grass.

### Credit and Discredit.

"bright bow." They believed that these persons were decreed to death, and no human foresight could avert their doom. DAVID NEWSOME.  
Lincoln, Oregon.

### Notes and Extracts.

W. H. Hiney writes: I take five or six papers to look at, but when the JOURNAL comes, read it all—even the advertisements.

begged Garrison not to put such notions into the head of his son. But it was too late then.

prison house about with tapestries that make its walls dilate in never ending vistas of delight.

do all souls emanate from the one Eternal Son and return to him."—P. 57.

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those who practice the teachings of Jesus? And the Spiritualist answers wisely but honestly: Truly, *in any teaching, the practice of principles even, are not alone sufficient to confer distinguished happiness upon anybody. What then do you consider to be the essential foundation of future happiness?* First, a heart prompt to *prompting every deed done in the body; and you would put it this way, then, that the person whose heart is thus prompted to honorable purpose, self-sacrificing in his procedure, who is thus prompted to his noblest efforts for the right and the true, that he confers happiness upon the world, and that he himself is eternally and morally, and attains for himself greater happiness in the next world, than he could otherwise attain.* Then the church member, attends all classes and lectures, pays all dues, quivers and exults in his place as always at the front when anything appealing to the church is under consideration, and he says, "I am a Spiritualist," and "I do so believe—no! because I am a Spiritualist, but because I have endeavored to be guided by the purest motives as far as possible, and what was true in my case can be true and will be true in the case of any other man whatsoever." Then we have a few objections to come in hand just as they come. "I don't think it is true, for you mean to say that a person who does good, through good motives, is going to attain greater happiness than a person who is busy himself in good deeds particularly, but who believes in the sanctification by the Holy Spirit." And the question is, *What of Jesus?* *You do mean to say that a belief in the good of the Holy Spirit is sufficient to determine man's happiness?* Why, if you do, you are teaching a doctrine that is in direct opposition to what was ought to be suppressed by the law, your mouth ought to be sealed, and then blessed be the Father, who has made the law, it is admitted to be promulgated. Very pleasant is it not? We do not think it is. We think it is a very dangerous thing to be true, and that it contains as being true, and

Difficulties there would be in the case of course; difficulties of this kind—once set your reason in operation, you would be like butterflies in the summer-time flitting from flower to flower, exploring its beauties, sipping its honey, breathing its fragrance, but you might light upon some that would be fatal to you. You would reason and your judgment might begin to discuss this, that or the other problem, and you would find that you were being drawn deadly enemy to immortal salvation. Reason do not trust to it, for the world is full of such things. The devil sends us away through many reasons. Reason in the hands of the devil is a very dangerous weapon. He will lead you to the house, or the founding of an empire, or the taking of a business, or the making of a nation, and then he will tell you that you had or consider that, engages your purely secular attention, but, "my dearly beloved brethren, shut your eyes and open your mouths and swallow your religion without further delay upon this point." He will lead you through the branches of religious teaching that are not so unreasonably as we suggest, but they do become more and more entangled in the world's truth. They are tetrotoed and have now learnt the value of reason and see no particular harm in leading reason to have something to say in all questions of spiritual matters. But the devil is not on the orthodox side of the question, it is exactly what we have suggested it. Now the Spiritualists are not so much concerned with earth, or any where else, are legitimate sources for the discussion of human judgment and human action, but they have the power of grasping, either now or hereafter, in all every question of spiritual matters. They are not in "discussion," and taking that broad position, the Spiritualists say: "We are not in discussion, we are in action, we are on our mouths, and swallow our Spiritualism whole without chewing, as some people do. We are not in discussion, we are hard, indeed sometimes so hard, that it is almost cruel to have to say that we are in action." They are not in discussion, they are very quiet.

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At our earliest opportunity we engaged a scribe and subsequently held two more sittings, but I will briefly quote the results of the three sittings. We obtained plenty of writing and plenty of physical manifestations, but no such convulsive phenomena as we have seen, recorded many times before. I have not time to go through the course this does not prove that such do not occur, but simply that we did not witness them. I told the mediums that if they would tell us distinctly that he would give me *no* sense with sealed slates to any body on any condition, I would not ask him to be imposed on by various persons bringing in their own slates, and I would not ask him already, and he had consequently written this phrase entirely. We know of another case where a medium has been known to even try the experiment, although he asked Slade to name his own terms. I record this because I think the declaration of Slade, such as it is to be regretted, should be taken as a warning, not as a cause of such disappointment. I would advise that the medium could easily protect himself by saying, "I will not allow any one to sitters to read or raise the slates in his presence, after satisfying himself that they were all tight. In this way the conditions would be perfectly satisfactory as regards the slates, and the only point on which the investigator of the medium and certainly each have a right to require some such condition." In every case, however, we were on any condition we requested, but in these sittings allowed perfect freedom for Slade to write on his own slates, and to write under his own conditions, fully expecting and allowing for the possibility of error. Not a single error was entered into by him, and none of these sittings, and such unwelcome results as we have seen, are the least likely to have never found entrance through the invitation furnished by unsatisfactory conditions. In every case, however, we were on any condition we requested, but in these sittings allowed perfect freedom for Slade to write on his own slates, and to write under his own conditions, fully expecting and allowing for the possibility of error. Not a single error was entered into by him, and none of these sittings, and such unwelcome results as we have seen, are the least likely to have never found entrance through the invitation furnished by unsatisfactory conditions. In every case, however, we were on any condition we requested, but in these sittings allowed perfect freedom for Slade to write on his own slates, and to write under his own conditions, fully expecting and allowing for the possibility of error. Not a single error was entered into by him, and none of these sittings, and such unwelcome results as we have seen, are the least likely to have never found entrance through the invitation furnished by unsatisfactory conditions.

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do with determining man's happiness? Why, if you do, you are teaching a doctrine that is little less than damnable, and you ought to be suppressed by the law, your mouth ought to be sealed, and then blasphemous notions ought never to be permitted to be promulgated.\* Very pleasant is it not? We do not believe what this particular bigot enacts as being true, and

for human discussion," and taking that broad position, the Spiritualists say: "We discuss everything, we do not shut our eyes, open our mouths, and swallow our Spiritualism whole without chewing, as some people have asserted. We chew it very hard, indeed sometimes so hard, that it is almost chewed to nothing, and fine-spun theories are elaborated that are very curi-

scription of my stance with Mrs. Stimpson, that it is possible for a medium to be placed under the most rigid tests without being in the least humiliated, and without the slightest diminution of the variety or impairment of the distinctness of the manifestations. If all genuine mediums were in the same way to submit their manifestations to the requirements of exact and reli-

doubt or suspicion entered our mind previous to these séances, and such unwelcome visitors that may haunt us now we heartily wish had never found entrance through the invitation furnished by unsatisfactory conditions. Disappointed in not obtaining the sealed slate test, we still hoped to obtain some other test, equally or nearly as satisfactory, and not until after our third and

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**LOOKING WITHIN,\***  
Or Lessons in the Life of a Seminary.  
—  
BY MARCUS R. WRIGHT.

**To the Editor of the Melioge-Philosophical Journal:**  
I was thoughtfully speculating upon my experience, one evening, during the transpiration of the events which I have already related, feeling, as I did, extremely disconsolate and unhappy over what had taken place, and over the prospect which the future promised as a result of my determined and persistent method of dealing with hidden things, when suddenly and unexpectedly, like the whispering of a child, there came a "still small voice" uttering words and sentences *in my mind*.

The reader will observe that I was the world mind instead of ear. This is because it has

spirits was addressed directly, to the sense of hearing within, and not to the auditory organs without, in the usual manner. I have placed my hands tightly over my ears many times, to

I was at once both surprised and delighted. Such a manifestation was to me not only something new, but very remarkable. For as I had never before experienced such a voice, but as this gentle voice continued to speak to, and with me from time to time, concerning various matters, I became satisfied that it really, and also of itself signified some of the revelations of the Father concerning life. Indeed, it was not long before I fully recognized this "voice" as one with which I had once been familiar. Its intonation and manner of expression were so familiar to me, that I felt unconstrained and natural, that I was overcome with grief when I listened attentively to its expressions, as given in the utterance of thought and words.

longer doubt it. It spoke of past events connected with our family affairs. It referred to circumstances of my youth, and what had occurred since our separation. I found that all that was good and all that was bad in my life, was well known to this unseen brother. I was sad and sorrowful at heart, when I con-

undered the relation which the dead sustain to the living. I had learned a wonderful lesson. It was not as pleasant as I had hoped for. I saw that the trials of mind were immense. I felt that, although my sufferings were not at an end, I was much better satisfied for the in-

formation and experience which I had gained. I had received a full and substantial answer to the question which I had so often asked when a boy in regard to the cause of somnambulism. The origin, nature and destiny of the human soul or spirit, together with a know-

The long-sought-for object of my desire was now reached. My exoteric in regard to

future state of existence was allayed. I knew that if my brother lived and could come back and speak to me from his immortal home, that the friends and relatives of others' exist likewise, and are cognizant of human affairs.

But why had I been especially favored with this peculiar "spirit hearing"? Why did the "still small voice" come to me, while others were wholly without such evidence? I half-guessed the reason. It was, in part, because I had been persistently true to the purpose of my

life-time ambition. I was born a somnambulist and for more than thirty years, had earnestly labored and prayed for a knowledge of nature, her laws, the fate of the departed or their condition.

ceaseless yearnings and desires. It was a brother's reply to a brother's prayer, but it was, in some measure, an offence against the proprieties and customs of the spirit realm and could only be given in pain, travail and suffering.

I bore the punishment, which was meted out to me, with all the firmness and resolution I could command, and yet it was an ordeal of mental trials which no one without a corresponding experience, could ever pos-

For months and years I bore the imposition of an unsought fur and often unpleasant conversational utterance in my mind. Whether in the midst of company, walking upon the

My mind was temporarily imprisoned and controlled by those who had granted my request to know of the future life. It was a case of real "possession," but of wisely limited

ed and judiciously managed memoristic influence. While I could not approve of the course which was pursued toward me, I was not sure that it was not right, and especially as I could understand from history and other sources—that it was the usual method.

It was not until upwards of seven years had elapsed that my mind was fully free from the imposed influence of my spirit magnetizer. For the first year and six months the control was strong and uncompromising; after that I began to waver, and gradually my mind was

During the first six months I was often absolutely compelled to utter words and sentences for hours and days together. I used to

go out into the fields or hide myself from observation, while being thus subjected to the influence of this remarkable mental power. It was, indeed, a painful experience; because I could not stop it when I desired to, and still I often enjoyed listening to myself, as I gave

expressions of the wonderful combinations of thought and the strange words which at times flowed into my mind like a river. I also enjoyed the conversations which usually volunteered were indulged in concerning life, nature and many things pertaining to the "past present"

But at least my spiritual punishment was an end. It was a long time, to be sure, to be thus held in subordination to the will of another, and that other an unseen spirit of the

immortal erid. But this seemed to be the inevitable order of action. I had to know many things for my own benefit and we under the necessity of being guided to state of safety in the use of the spiritual knowledge which I had gained. My spiri-

brother once told me that I was a great blab and unequalled to keep certain secrets concerning spirit-life, which otherwise might be imparted to my mind. still he never left me for a moment, and often told me of things relating to his condition and the hereafter. the

I cannot possibly reveal all that I have learned concerning spirit-life during the past ten years in this connection. Suffice it to say

is certainly a "day of judgment" for every human soul. That there is a Spirit-world is true. That it is within the grasp of all above and around us is also true. That the atmosphere above the cloud region, is dense

ly peopled by departed nations, is more than





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VANCE.

What Shall the Church of the Coming

Day Be?

We mean the edifice, not the society, and

the question comes up on reading a report

in the Christian Union of an interview

with Rev. Edward Judson, of Orange, New

Jersey. Mr. Judson is an orthodox clergy-

man, son of Rev. Adoniram Judson, a fa-

mous missionary who spent forty years in

Burma, trying to convert the heathen. In

the past days of his strenuous efforts, when

he was trained to believe that every re-

ligion but ours was of the devil, that all

pagans went straight to the burning pit,

and that a mission to the heathen, to snatch

souls from the hands of the burning fire,

about the holiest work man could engage.

In Judson's name was famed and familiar.

Some may remember that his last wife,

Miss Chubbuck—"Fanny Forsythe"—a well

known name among the Unitarians, and

young women, went out in the grace and beau-

ty of her young womanhood to that far-off

land, putting aside fame and praise to win

poor souls to Christ, and faded out like a

fall flower under the blighting sun of the

Asian tropics.

Our views of such missionary work have

changed, but we can still award to Dr.

Judson the meed of devoted earnestness.

He put his whole life, work, and energy

into his work, and we can do work with a straw with-

out that consecration of effort.

His son seems a man of the same stamp,

and is coming to New York to do what he

holds to be the Lord's best work, and what

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## EDITORIAL CORRESPONDENCE

Worcester—Scientific Institute—Spiritual  
Facts—To Pawtucket.

The grim advice of Cromwell to his Puritan soldiers of the "Ironsides" brigade, "Trust in God, but keep your powder dry," has more sound philosophy than we think of in hearing it, for it implies care for this world's concerns, inspired by confidence in a higher power, and in a larger life to which this is but the opening.

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In 1863 John Roynton, of Templeton, left one hundred thousand dollars by will, "for the instruction of youth in those branches essential and best adapted to train the young for practical life," desirous to "devote a portion of the property, which in the good providence of God has fallen to my lot, to promote the welfare and happiness of my fellow men," as this good man said in his will. Mrs. and Stephen Sausbury, of Worcester, bequeathed two hundred thousand dollars to the same purpose.

Leads of sixteen or over, with a good English education, the students; a certain number from there with tuition fee. Mathematics, modern languages, chemistry, mechanical and civil engineering, drawing and physics are taught, and practiced. The apparatus is thoroughly scientific, lectures are given, and the students go into the workshop and use the best tools for working up wood, iron and steel into fine forms and beautiful machines, with their own hands, so that they become practical engineers in their experiments. Their work, and the value of the course, was readily sold at \$100.00 in 1890.

Ninety young men are now at this valuable school, over two hundred have graduated from it, and over nine-tenths of these graduates are now filling responsible positions in manufacturing establishments and as engineers, and our country is reaping the benefits of their educated and trained facilities. To see these young men, to meet some of their able teachers, and to see the products of their skill in mechanical drawings and in fine engineering and mechanics, were interesting indeed.

## SHORT MEMORY OF CLEBOYME

Turning from this to another matter we have discussed in the papers, here reprinted, is the recent Western Assembly of the Orthodox Presbytery cordially commending Rev. E. Nathan Davis, a venerable clergyman of this city, who has just passed away, as a good man, out of sympathy with the present movement for anti-slavery, peace, temperance and other "Christian movements," yet kind and gentle in spirit and faithful in life. All this is true of this good man, but is in odd contrast with the fact that he died thirty-three years ago from most of the clerical brethren. We know him then as a radical and outspoken abolitionist, persecuted and misused, branded as heretic and infidel for his views on the "Kingdom of God in Israel" for the same acts and words that are now lauded as Christian! Doubtless there are members of this clerical association to-day who voted to praise the memory of this good man, and yet would not have him as infidel in those days nor long past.

The growth of conscience and the red hand of war have freed the slave, and slavery is popular now, and these pious time-servers forget how they defended slavery from the "infelible and holy Bible" and abused the abolitionist. Such poor memories are very convenient—for such poor men!

at the home of our friends, I

and wife, well-known residents here, were from Mr. Bibbey a fast forty of record. Some five years ago Mrs. Emma Bibbey, who is now deceased, was the Osgood Plummer, a skeptic, came to see her with Mr. J. Sawyer, to try the paraffine experiment. A four-foot table, with leaves down, was put in the middle of the light room in daytime, a comforter, reaching to the floor, was placed over the table and the sides, which was laid over the table, and a large shawl (which I saw) laid over it reaching to the carpet on the sides and at one end of the table. Mr. Plummer pinned the shawl to the floor, the carpet, all around, the pins being put close together. Before this was done a pair of hot paraffine and a pail of cold water were put under the table, and, of course, were securely enclosed within the pinned shawl and comforter. The Bibbey family and one of the table, Mrs. Bibbey opposite, and the two men on either side. A light shawl was thrown over all their heads, which they all laid on the table, but a hand of the medium was held by each of the gentlemen, and the two women held hands. They sat nearly an hour talking of different topics humorously and pleasantly. Mr. Plummer not telling Mrs. Weston how skeptical he was, but simply aiming to keep her in a quiet and hopeful mood. At last the paraffine was removed, and the "paw" — an Indian boy who often came in this way purporting to speak through her. Being asked, "Are you sure?" the answer

“Yes, I said as God.” She regained her composure and placed into the newsstand the bill she had just received. She stood there for a moment, as if she were waiting for someone to stop to unpin the shawl and look at the apparatus beneath. Before doing this he said to Mrs. Stiles: “Do you suppose there’s a hand there?” and she said: “Yes. I know there is,” having strong confidence, and she said to the message bearer: “He replied: ‘I don’t believe there’s a hand on it, but I’ll have to look at it.’” She went on in his task, now drawing out the water-pail with the perfect and beautiful patterned hand of a child of ten or twelve years old in it, and turning pale at the unexpected sight.

“In the home of Mrs. Kate R. Stiles (she and her husband well and favorably know here) we saw the message on a slate, written last month at the rooms of A. W. Phillips in New York, while the slave, covered by another and both clean, laid on the table in full sight of the Stiles and no one else. The message before signed was: “W. Phillips.”

Years ago a father purported to come through Mrs. Stiles, at her home here; to his daughter—a total stranger sitting by her side—and introduced Mrs. B., who was conscious, to that daughter, giving his name and hers correctly, as she, though very skeptical, admitted. This is but one of many interesting cases of this lady's mediumship, and her work seems enlarging quietly and effectively.

Mrs. Stibley tells us of a séance in her parlors a few years ago, with Mrs. Huntton

as medium, seated in a closet behind a curtain, and a lady sitting beside her and holding her hands. While in this position, and her person partly visible, hands came out through the upper part of the curtain and gave a message, by the deaf and dumb alphabet of signs and motions of hands and fingers, to a lady present who had been a teacher in a deaf and dumb asylum. She was not a Spiritualist, but frankly admitted the genuineness of the message and that it must be a spirit intelligence.

**CRUELTY TO WOMAN EMPLOYEE**  
Even hate barbarism is not as

Even here, barbarism is not all gone. Having an errand in a large millinery store we learned that none of the fourteen young women employed at the counters were allowed to sit down during business hours—a piece of needless and wanton cruelty, compounded of physiological ignorance and blind selfishness and to be strongly condemned.

Monday morning, May 24th. Met again at the hall yesterday two good audiences, and in an hour start for two hours of railroad ride down the Blackstone river. It was a familiar route in past years—the swift river with dams and water-power every three or four miles, the great factories for paper, millinery and textiles, the old and new, the ancient farm houses and the newer mansions of men of substance, the hills and meadows now dressed in living green, the orchards, now budding out with the promise of leaf and blossom. It is forty miles exhibit of the fruits of energy and industry, of factory and farm, and at Pawtucket we reach the site of the first mill, built by Samuel Slater, the parent of a mighty race it was, and the busy town of 20,000 people is now a hive of workers, with the larger city of Providence near by.

### Perihelton Prophecies.

Mr. Hitchcock is a pleasing and able/interesting speaker, and so long as he keeps to the field of philosophical speculation, where it is impossible to refuse his assurance that he is not a philosopher, he has the delight of her audiences; but when she touches science, she is a pitiable and disconcerting failure. She has written a number of books and others have written sharp criticisms, but they have never half expressed the utter lack of scientific interest and knowledge of scientific utterances, and in no speech of hers has she more completely failed in her attempt to discuss the scientific method than recently delivered on the above title. It is a pity that the book which she has written on this which have been in circulation for some two or three years, of the awful events to which she alludes, is not more widely known. In 1891. Life was made of the apprehenders, Zerkine and Raphael, who keep the world in a state of confusion, and are scattered through all is a sameness of tone, such as one would suppose an ignorant person to write. The book is not a masterpiece, but he did not comprehend. Let us first examine one of her preliminary statements. She

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long period before the light from any one of the planets in perihelion could visibly affect your earth," etc. As light travels, according to Roemer, at the rate of 19,000 miles in a second, when Mars is on one side of the Sun and the Earth on the other, it would require about twenty minutes for the light of Mars to reach the Earth, but when they are on the same side of the Sun, it requires about four minutes. Is that a "long period"? Here the

"spirit" has mixed up the school book facts of the long period of time required by light to come from the fixed stars with its conceptions of the planets which are so near each other comparatively that light is only a few minutes in traveling from one to the other.

Again: "There is in the life of all animals and even some plants, this singular kind of pulsation of sympathy." She, of course, does not mean "in the life," but in the animals or plants themselves, yet what does she mean by a "pulsation of sympathy?" Can she tell? What is a "pulsation of sympathy," as existing in animals or plants?

was substance touch the exposed living membrane of any portion of the physical body, "quite true," not true in any sense of the word. "A poisonous substance" means any substance that is capable of producing a corrosive miasmata, prussic acid may be so considered. Hence, according to this laity touch any of these, death instantly ensues. A man may put his hand in arsenic indefinitely, and not be hurt, but if he were to have had read that a drop of prussic acid is sufficient to kill a man, he would not so readily stoop spread on the bare skin.

It is not so with these "poisonous" substances that result. Hence the generalised statement that "any touch of these substances causes instant death." At length she defines, by way of example, saying: "The endomembrane is a membrane that is not a membrane, not a body that has no sensation, is not a body of large and unflexible fibers, and is not a dead solid mass. What do they mean? Just this: that the endomembrane is a membrane by a porous membrane will pass through this membrane and mingle. These membranes may be a thin layer of any porous membrane, and may be a membrane of any kind. Of Paris, which is often used in experiments, where is the "sympathy"? The fact is that the endomembrane is a membrane of physical effects, and have been always so interpreted by those who have made such

[illegible]

"...omnes spiritus," evidently thinks that the planets in perihelion receive a great deal more light than at any other time, and that they rob the earth of her due portion of light. But this is a very gross misconception.<sup>1</sup> What are the facts? The light is inversely as the square of the distance, so long as a planet remains at the same distance from the sun as it is from the same amount of light. The orbit of the earth has not changed, and, therefore, it must receive the same amount of light and heat from the sun as it ever did receive. But there would be an "effect," but it is not true that this effect would come before we ceased to receive the light of the sun. Here comes in the question of the "time" it takes light to travel from the sun to the earth. The sun is 92,000,000 miles from the earth, and it requires eight minutes for light to pass that distance. Now wait the time it takes light to travel from the sun to "thousands of miles." Persuade the train of thought, she says:

2 Here is this wonderful law, that in the  
minuteness of the solar system as of the whole  
universe, the sun is the center, and the earth  
another portion is in light. When the light  
here in your city, it is day in China. When  
it is winter here, it is spring time elsewhere,  
in Australia and in the western islands. So  
when you are under the shadow of this  
earth, the sun is shining brightly, and the  
over the solar system, they are in the height  
of the light, its glory and its blessing. Some  
time the earth will be there also; some time  
at the time of its revolutions there will  
arise an hour when politically, spiritually,  
morally, and physically, all will be in  
harmony. When time the sun shall be  
light upon you and the spiritual apertures  
also open for you, your women, what time  
also the ancient famine of death has had her

ill, and all the terrors have departed from theologies and tombs and sepulchres of human thought, there shall be a resurrection greater than that which Christianity celebrates to-day in the midst of human shame and crime; greater than that which was the symbol of all human hope when Christ rose from the tomb; and it will be the hour when the earth rises under some day and year of perdition."

This whole statement is absurd and untrue. At perihelion side of the solar system is not the sun, but the point where the sun goes out in a continuous flood of light and heat. At perihelion there is no sun, there is a planet to receive, it takes all the light that falls on its surface. The earth would lose light and heat from the sun at perihelion from the opposite surface of the sun should be absorbed. It takes all that falls on the surface of the earth, and the sun is not there. The same holds true of all forces, and the same is true of the planets.

The planets at perihelion are at nearly the same distance from the sun as they are at aphelion. The distance from the sun to the planets is not varying, the force of gravitation is hence unvarying. Suppose during the present year, several of the planets were to be removed from the sun, exerting their attraction all together, it has been proved that the sun would not be disturbed. Mathematicians that the least effect has ever seen or will be excited. On the contrary, the planets are so small compared with the sun, that their removal is insignificant. The earth is to the sun as a grain of sand is to a bush, and the planets are 1 to 3,500; and the combined planets are

Wink nonplussed, then, to suppose any marked effect from such a cause beyond the normal life of the planet.

It has never been proved or even made probable that the stars or planets have the least influence on the life of the earth. If they had, why should you see this perilism be for good instead of harm? It is not the stars that have made this this is the reason: there is no way of gaining notoriety more cheaply than by sitting down to write a book, and the more vast, the more good than evil in the world, an hour of misfortune hides out a half century of good.

Undoubtedly, it is true, that the influence of an evil hour, or inauspicious hour, is a question of antiquated theories that may be as true as anything else. But, because of their vagueness, it once gave an attractive character to the superstitions of the people, and is still able to put forward such wild hypotheses, even for a mountebank astrologer whose words are not to be taken seriously, as a reason for a spirit to do so, claiming to be supported by science, when every attested word of science is against him. The superstition would be an insult to refer to the most ignorant; but, it still more reprehensible.

It is not the stars that have made this perilism, but the human mind. Earthquakes, quakes, tornadoes and epidemics are upon you." This year is to be a marked year for the people of the world. The probability of refutation that the number and kind of calamities, earthquakes, epidemics, and other disasters, which have befallen the earth, scarcely varies from year to year, but the planets be where they may. The presence of the planets in the sky, and the position of one, or the others, is not a cause of one, or the other, the believers in such horrible prophecies will cry: "I told you so." foretold by the planets.

We do not believe a good and wise spirit would ever allow such a thing to happen to the people, for no other purpose than to raise the people into a state of terror and confusion. Richmond now stands in the pitiful fall; she says of the year.

[illegible]

There is no other domain for politics to enter now excepting that which concerns the vital interests of the people. Slavery is abolished, and is no longer a matter of speculation; unfortunately, this being so, caused its prolongation; unfortunately, this being so, led to the necessity of war for its abolition, and if there is any other kind of life that will do service for mankind instead of

Continued on Right Page.











































